Thirty fourth Treatise

THE

TRYAL

OF 34.

John Love,

An Engliſh Quaker, before Pope *Alexander*, and his Council at *Rome*; And the ſeveral Queſtions, and Propoſitions, made by his Holineſs, to the ſaid *LOVE*; with his bold and reſolute anſwer thereunto, in preſence of the great Cardinals, to the great wonder and admiration of many thouſand *Italians*.

AS ALSO,

The fatal and bloody Sentence of Death pronounced againſt him; And his Speech at the place of Execution, touching *Presbytery*, *Anabaptiſm*, and the Church of *Rome*.

BIBL. CANT. ACAD.

Publiſhed for Information of all true ſubjects within his Majeſties Realms and Dominions.

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THE TRIAL OF John Love,

An English Quaker, before Pope *Alexander*, and his great Council at *Rome*.

RElligion having for this long time been troubled with worms, some whereof are purged off, others destroyed, and some crawled away of themselves; and now She beginning to grow better, fears not but very speedily to take the Air, and make herself sensible that *Protestancy* has got on her *Allegiance* again in *England*, and out of a wary discretion has set her hand to that part of her obedience which her enemies abroad are again to do out of ignorance; Factious and seditious men who have their seeds and principles in Pride, Self-conceit, and Ambitiosity, are the worms which breed in the body of Religion, and who at last vent themselves in Rebellion and Apostasie, men of such high perversions, as cannot think themselves friends to Heaven unless they be disturbers of the peace upon earth, some whereof would be equal even to God himself

selfin his perfections, and think otherwise of their fellow creatures then ever God intended them, and of their Creator otherwise then he has revealed of himself, pulling him from his Throne to make him a man, and præcipitating man lower then he is naturally placed, to make him a Devil. And although the Church in all ages hath had a great respect to her own honour and integrity to keep them bright and shining, so has she had as great an indulgence to the directest means of her childrens education, that it might be pure and sincere; yet notwithstanding this, her own sons some of them have apostated from her: and their irregular heads urged them so far, that they have banded themselves against her in swarms in the most profound sense of disobedience and pertinacity; nor is it at all otherwise then probable, but that man who will stab at his own Parent, will mischief a private person, and he who will dissent in his opinions from the whole Church, will by consequence oppose a single judgement, and I perceive also that men disposed to division, at first from what the Ecclesiastick body holds, do at last divide amongst themselves.

It is the method Divine justice observes, to punish such with unnatural confusions amongst one another, whose transgressions have set them against their Head. The contagion of all our Mothers afflictions begun in *Presbytery*, and so on to *Independency*, *Anabaptisme*, *&c.* wherefore it was not one distemper but a complex twist of many together, which caused these torsions; beside that odium and general scandal imposed on her by the Religions of the world abroad, deriding her forms as crazy and weak that were not able to keep the duty of her children fast bound in their services and loyalty; so that their forms be they what they will must necessarily be cried up as good, seeing so much duty and obedience are found perpetually on the peoples side to make them be thought so; the sharpness of this calamity has (I must confess) made mine eyes water, but that the balsamical power of Regality now has dryed up that Rheume, and I question not but the Physician himself(if heaven prove propitious) will(*Janus* like) with his

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two heads, of Divinity and Physick, Precepts and Receipts, convert and cure all the wild extravagancies and new diseases of obstinacies extant; this will be *Englands* Jubilee, and our season above the reach of vulgar Almanacks, so that each day shall have his note or Asterisk in the Calendar of Mirth and Devotion.

And as I would not have mine expectation be better then my wishes, so I shall still wish what *I* so expect, yet some (*I* know) there are will alwaies be of such depraved understandings, who will (rather then be what the truth can make them) convert the cleerest demonstrations into Errours and Schismes, even as Chachochymical bodies turn the wholsomest aliments into vicious and corrupt humours, who are of such mopish consciences, that zeal does rather dazle then enlighten their mindes, yet having such strong shews of piety, that it may be even taken for piety it self, they are to the Church in many of her religious acts, as the Magicians of *Egypt* were to *Moses*, who were able to change their Rods into Serpents no less then he, onely here lies the difference, his Rod devoured theirs; so shall their actions not be able to stand the Church in the face in her tryals and examinations of them.

There are a sort of these feeble spirits called Quakers, who by the impulse of their own sickly imaginations, and guided or rather misguided, by I know not what light, compass *Sea* and Land, going on such errands as the Gospell never sent them; a most active member of this society one *John Love*, he has been so far out of his wits as to transport himself out of his Countrey, and when he first left his own, he departed to that of *New England*, thinking thereby to spiritualize all those of the Circumcision there, but they soon expelled him thence, supposing they were cheats sufficient enough of themselves, and therefore not to be cheated by him, he afterwards took Shiping for St. *Lucar's* in Spain, and from thence went to *Sevill* where after he had remained some

some time, following severall Jesuites and Fathers with impertinate discourses, he resolved upon a voyage for *Rome* which he afterwards put in execution, when he arrived at *Civita* he found a vessel there bound up the River and when he came to *Rome* his impudence strained him so far that he must needs see his Holiness, and the Italians being willing to intertain a few sly iargs made way for his admittance, when he came into the Popes presence, not making any obeisance or so much as pulling of his hat, his Holiness asked him what Countreyman he was? to whom he replied, *Though I understand not the Language of the holy, yet because I will understand thee, know (thou O Prince sitting in thy stately array, I am of the new Jerusalem from all eternity*; with that he presented the Pope a Book entitled, *The Mystery of Truth*; The Pope shook his head at this and asked him what he thought of him, and of his Power.

He answered, *All power was from God, and that his was no power rightly so called, but gawdy pomp*; moreover he told him that *he had the spirit of judging what power was, and none else beside. Except such to whom the light had revealed it*; (Thou sayes he) *pretendest to sit in Peters Chair, now know that Peter had no Chair but a Boat; Peter was a Fisher, thou art a Prince; Peter fasted and prayed, thou fairest delicatly and sleepest softly, he was mean in attire, thou art beset with ornaments and gay robes, he fished for men to convert them, thou hookest souls to confound them, he was a friend and Disciple to Christ, thou art indeed Anti-christ, for thou settest up thy self more then him, yea and above him too, for this will thy Kingdome be brought to darkness unless thou repent, &c.* All this and much more did the Pope hear with infinite patience and because he would have him continue he asked him what he thought of The Church, of Sacraments, of Salvation, of the Sabbath and such like judgements as the Church holdeth, he replied, *as for the Church he cared not what it meant, there was no such think necessary for a heavenly happiness, for Sacraments such useless things he had formerly heard of in his ignorance and mi-*

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use of, but being perfect he needed not now the empty service of what a Sacrement could best work on him touching salvation, he beleived it, but the end of that was obtained by other means, then the invention of men had found out: that was salvation (he said) to do justice, and depart from iniquity: Justice (said the Pope) is but a Moral virtue and if understood in that sence, it cannot be powerfull enough to save a man, because there is a doctrine called Christian does excell it, wherefore the vertues contained in that doctrine must take place there; *Away* (replied the Quaker) *thou speakest like a Turk or Infidel, there is no such thing as Morality, for to do as thou wouldst be done by, is as much a Christian doctrine as a Moral precept,* It is so (said the Pope) taken in a Christian sence, but where this doctrine is only published, and not the knowledge of Christianity it cannot bring a man to heaven, for the Heathens have this light of civility when they understand not at all what belongs to the Gospell, at this the Quaker laughed, and said, *the Pope knowes well what belonged to that Doctrine, which he called Christian, as he did what belonged to Sabbaths, One day is not above another, the Sun predominates over them all equally according to the proportion of the seasons: And if not a naturall meliority why a Spiritual one? Every day is a Sabbath wherein we can serve God.* Very well said the Pope, and is there nothing to be done for remembrance sake of our blessed Saviours ascension? *No, no, replied* John Love, *I have Christ about me and in me, and therefore cannot chuse but remember him continually,* The Pope hereat grew angry, and commanded to have him away to the Temporall Magistrate to here the sentence of death he was worthy of by being so notorious a Heretick; but with this caution, that if they saw any show of repentance for heresisme then they should bring him before him again, but this poor deluded wretch went very willingly to the Judge and after sentence to Prison, and from thence next morning to execution, And being at the place there were thousands of Italians who seemed to condole his miserable condition as being a Haretick, but glad that he should

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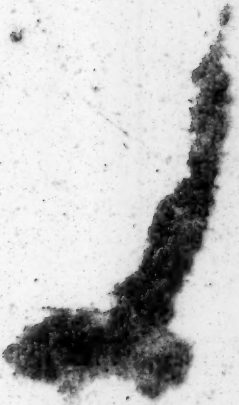
ſuffer, becauſe he would not recant, his ſpeech was hardly worth the taking, for he was as a man amazed and confuſed in his own thoughts, yet muttered very bitter words againſt Popery; Presbytery and Anabaptiſme, ſaying, men were led to hell by thoſe three pathes; and much more he ſaid tending to the ſame effect, and at length being willed to leave off his invective language and to pray, he ſtood pauſing a while and bid the executioner do his office, who imediately hanged him.

THE END.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